6: Crocombe OJ23 Orokaiva OJ23

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[Further information concerning wages and salaries will be found in Category 434.]

657 scheme to Ioma and other areas. At Ioma "it was only when
245 faced with the alternative of going to gaol for failure to pay tax
466 that they were induced to work on the plantation .... In other districts the natives elected to pay their taxes in money" (P.A.R. 1925-6 : 52). The scheme survived, according to Captain Humphries (1944 : 2) who was at one stage responsible for it, "only because of the gaol that loomed in the background."

697 The standard penalty for failure to work was three
[687] months' imprisonment which was served by working on the government coconut plantations at Buna or Ioma, or on the government rubber plantation at Kokoda. These plantations were worked entirely by prison labour (apart from supervisory and specialist staff) and many of the older men we spoke to had served sentences for breaches of this ordinance. In fact, as Mair (1945 : 83) notes, the existence of government plantations which had no provision for paid labour acted as an incentive to prosecute for breaches of this and other laws.

245 Daily work on the community coffee gardens was
625 supervised by the village constables who were thus in a position of considerable authority. Nevertheless, this role may not have been particularly congenial for the constable was as likely as anyone to be punished for failure to keep the work up to standard. There was not a constable for each village, and the constable at Ongoho, for example, was responsible for the nine
245 Asigi villages which worked the Ongoho block.(1) The con-
[657] stables in turn were supervised by Papuan foremen known as "coffee bosses", each of whom was responsible for a number of communal gardens. The "coffee bosses" in turn were responsible to the European Controller of Native Plantations who was based at Higaturu.

245 Such was the difficulty of getting labour to carry the
466 produce from the factory at Higaturu to the port of Sanananda
465 (near Buna) that a special regulation was passed requiring all able-bodied men to carry produce whenever instructed to do so.(2)

(1) For supervision of the plantation and normal police services he was paid ten shillings per year.

(2) Native Plantations (Northern Division Carrying) Regulations 1928.

245 No payment was prescribed, and none was made for carrying
466 from the plantations to the depot at Higaturu. Sometimes pay-
●[465] ment was made for carrying produce the 16 miles from Higaturu to the port (usually in twist tobacco according to informants), but at other times persons convicted of breaches of the or-
[492] dinance were required to carry as punishment. Mules were later introduced to carry the produce from the factory to the
[493] port, and in the late 1930's a truck was acquired to transport it from Popondetta to Sanananda. The mule train was still used between Higaturu and Popondetta until 1940.

245 Official reports of the period consider the reluctance
177 of the villagers to have been due either to a lack of understanding of the benefits they would derive from the scheme or to innate laziness. C. T. Wurth, who was Resident Magistrate in 1926, considered that the people "had not grasped the advantages of the plantation and the benefits they will eventually reap" and noted that many men from the villages with plantations had gone off to work as labourers elsewhere (P. A. R. 1925-6 : 50). His successor described the "toil and disappointments" entailed in supervising the plantations and stated that the village people "have to be driven to it by the fear of gaol".(1) He was aware that there was no cash return during the first four years after establishment of plantations and hoped that attitudes would change as soon as the trees came into bearing and income was derived.

241 As noted on page 7, half the produce of the plantations was to belong to those who produced it and the other half to the government. But in practice in the Northern District, pro-
[651] ducers were required to deliver all produce to the government depots at Higaturu, Popondetta and Buna.(2) The half of the

(1) P. A. R. 1926-7 : 53. A later magistrate followed a policy of "incessant talking to the village councillors ... for even if they do not think his [the magistrate's] advice worth following, they may be glad to take it as the only means of keeping him quiet" - P. A. R. 1933-4 : 29.

(2) The main depot was at Higaturu until 1941, but in that year new machinery was installed at Popondetta to handle pulping, drying and hulling. (Since 1933 the coffee had been shipped in the parchment stage to Port Moresby where it was hulled at the government rice factory). Before the Higaturu depot was closed, however, war broke out and all three depots were destroyed.

651 [241] proceeds to be retained by the government was paid into the Native Taxation Account (which was composed of revenue from head tax and native plantations). Average annual government revenue from the plantations was £1,082 and from head tax £14,003. After costs of collection had been met the balance remaining in the Native Taxation Account was transferred to two funds which were entitled, somewhat inaccurately, the Native Education Fund and the Native Benefits Fund.

657 241 [871] Hulling, marketing and administrative costs incurred in running the plantations scheme were paid from the Native Education Fund. The same fund provided a coffee pulping machine for each of the plantations which was more than about two hours walk from Higaturu, the produce of the closer gardens being pulped at Higaturu Station. In fact no money was spent directly on native education in the Northern District, though some small subsidies were granted to mission schools. The Native Benefits Fund provided for the salary of a Government Anthropologist, medical services, bonuses to large families and other miscellaneous expenses. Only about a quarter of the money in the two funds was spent on education (all in the form of subsidies) and much was simply left to accumulate. When the war broke out there was an unspent balance of £26,199 in [651] the Native Education Fund. The whole plantations scheme (including Native Education and Native Benefits) was administered by the Director of Native Taxation.

● 465 [211] The producer's half of the income from the coffee was paid, not on delivery, but at the end of each year. The official in charge of the scheme visited each village to make the payments. The ordinance required that payment was to be made in proportion to days worked and, as the village constable who was in charge of the plantation was almost invariably illiterate, some of them kept an "attendance stick" for each man. A notch was cut in the stick for each day of absence other than that caused by illness or the death of a close relative. When the government officer visited the village to make the payments the constable produced the attendance stick of each [212] man as he came up for payment. Some constables relied on memory to inform government officers of absentees, but the few literate ones (e.g. at Sombo) were provided with attendance books.

Production and income

433 241 While official reports give laziness or misunderstanding as the reason for the lack of willing co-operation with the scheme, the reason given today by the people themselves is that the income was inadequate for the effort required.

Table 1 shows the total production of coffee from plantations established under the ordinance in the Orokaiva area for the ten year period 1931-40, and the amounts paid to producers for it. [435] The price per pound has been calculated and ranged from 4.5 pence (in 1932) at the highest to 2.1 pence (in 1938) at the lowest. The average price for the period was 2.6 pence per pound.(1)

433 434 245 [465] Table 2 shows that output per acre of land planted in coffee under the scheme averaged 681 pounds, which is a relatively high yield. At 2.6 pence per pound this would have given an income of £7.7.5 per acre. The total work force on all the plantations is estimated to have been about 700, so payment would have averaged £1.11.0 per worker per year, or less than 2 pence per day worked. The 15½ acres of coffee in the Ongoho block(2) would, assuming average yields, have given an annual income of £114.5.0, or just over £1.0.0 per worker, but informants today maintain that payment at Ongoho was usually 8/- to 12/- per man per year with young lads being paid 5/-. [464] Only on one or two occasions did the payout exceed £1. The total labour force in the nine villages which participated in the Ongoho block was probably close on 100 and yields per acre 465 were apparently lower than average. Enquiries at other communal plantations show that higher prices were paid in places [466] where a smaller labour force was working an equally large area. In Hohota, for example, £6 to £9 was paid per man in some years, but there the hours of work are said to have been 6 a.m. to noon six days a week, plus afternoon work at harvest-

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(1) The world trade depression had begun about the time the first coffee was coming into full production. The crop was marketed in Australia where it met strong competition from Java coffee.

(2) Our measurement of the planted area shows it to have been just over 15½ acres, though the area gazetted was only 15 acres.

[TEXT CONTINUED ON PAGE 17]

ing time. Humphries (1944 : 3) estimates the annual payment per man to have ranged from a few shillings to £4 per year.

At that time some of the young single men were going out to work on plantations in return for food, accommodation and a cash wage of £6 per year. All plantations had to supply tobacco, soap, sugar and meat each week-end, and some paid wages every month (usually 10/-). But payment in cash and kind was not the only incentive to taking employment outside the district. Perhaps the main reason was the experience involved, for it seems to have become a necessary prerequisite to manhood that a youth should have been away to work. The income acquired was used at least partly to supply his bride-wealth on his return.

From discussions with many Orokaiva people who were involved in the plantations it seems that they regarded the scheme as an imposition whereby the people were required to plant coffee which the government commandeered and sold to its own profit. The annual cash payment was not viewed as a price per pound but as a token payment by government for their labour.(1) Official reports (e.g. P.A.R. 1933-4 : 27) noted that the people "complain loudly" when the payment was not up to expectations and in 1939 a demonstration occurred when the money paid out at Higaturu was thrown on the ground by the recipients.

The plantations were undoubtedly overstaffed and workers should not have been under any strain to complete their tasks. With 700 workers for the 242 acres of coffee there was an average of nearly three workers to the acre, though allowance must be made for their having to carry the produce to the depot and in some cases to pulp it also. At Ongoho there were six to the acre, though walking to and from the job must have

(1) It is still quite widely held that produce prices are fixed by government, and that in the same way as Europeans are paid higher wages, they receive higher prices for their coffee. Humphries (1944 : 2) noted that the people regarded "working for the government" on native plantations as much less remunerative than working for a planter.

Post-war community plantations (1945 - 62)

177 657 [241] Shortly after the outbreak of war with Japan, government services were reduced to a minimum, coffee buying ceased and the community cash crop gardens were soon abandoned. The Orokaiva area became the scene of intense fighting between Japanese and Australian-American Forces during 1942 and 1943 and civilian government was not restored until 1945. No further Commissioners for Native Plantations were ever appointed but towards the end of 1944 an Agriculture Officer (Mr. F. Shaw) was posted to Higaturu. One of his tasks was to [461] get the pre-war plantations into production again. Most informants today say they had no wish to resume work on the plantations owing to the low payments made pre-war, which they assumed would continue. Their association with Amercian forces had led them to consider their labour to be worth con- [466] siderably more than pre-war rates. However the military administration (A. N. G. A. U.) was then still in charge of the Territory, and they were instructed to recommence work on the plantations.

245 466 The pre-war system whereby every man worked on the coffee each morning from Monday to Friday was resumed, though supervision was transferred from the village constable to a "coffee boss", one of whom was appointed by the government to oversee each plantation.

465 [434] Penal sanctions were less severe than pre-war, the usual punishment for failure to attend work being one month's imprisonment instead of three, but before long the sanctions were relaxed and few people were convicted. Income was higher, for whereas before the war the villagers were paid only half of the proceeds of the crop, after the war they were paid the full price.(1) Ongoho people inform us that annual payouts after the war were £6 to £9 per man per year, and in addition

(1) The Native Plantations (Papua) Ordinance of 1952 provided for the total value of the crop to be paid in cash to the producers. In practice, the policy had been followed for several years before that.

the men who carried the coffee to Higaturu each Saturday were each given a stick of tobacco. By 1950 the basis of payment had been changed and producers were paid immediately and in cash for their produce. 465

The post-war drive did not last long and when official pressures were relaxed production dropped markedly. During 1949-50 extension staff made a further attempt to revive the scheme: seven plantations in the Higaturu area were fully rehabilitated and similar work was proposed for the plantations east of Popondetta. New processing equipment was purchased and a new coffee factory built at Higaturu, but it was hardly completed when Mt. Lamington erupted early in 1951 destroying the factory and many of the plantations as well. Production from the plantations scheme ceased as a result of the eruption, but it is doubtful whether it would have continued for long in any case. The price was low,(1) no external sanctions were imposed (and the people were not permitted to impose their own sanctions) and in many instances there was dispute over the shares to be given to landowners, supervisors, and others. In 1955 extension staff made a third and final attempt to revive the scheme, but it too met with little long term success. 433 241 731 433 241 [133] 433 241

No precise production figures are available for the plantations scheme in the Northern District, but as this scheme produced most of the coffee exported from Papua, total exports from the colony give an indication of the pattern which applied in the Northern District. These are listed in Table 3 below.

(1) In 1950 coffee was being bought in cherry at 2d per pound which is equal to about 10d per pound for parchment coffee. Data published in P.A.R. 1949-50 : 17 show that 40,160 man-hours were worked on the 56 acres of coffee then in production and that £767.12.3 was received from coffee sales. Making no allowance for establishment costs, this represents 4½d per hour worked. [435] [465]

241 65 [466] [625 [177] As Mair (1948 : 85) has noted, the fact that officials could fall back on compulsion gave them no encouragement to considering any alternative approach. The European officer's link with the people was through the village constable, and from what the Orokaiva tell us this line of communication operated in one direction only, for most constables felt that it was improper to query instructions given by Europeans, or to make suggestions to them. Not only was no attempt made to create local institutions which could have carried responsibility for community projects, but the imposed organizational structure did not provide the people with an acceptable model on which to fashion any new local institution. The vesting of all powers of sanction in the central government, moreover, forestalled the possibility of their spontaneous emergence.

465 212 Problems of income distribution: While the Administration paid each individual separately, no overt problem arose, but when government ceased buying and the coffee was sold to a trading company a lump sum was given to the person or persons who brought it in, usually the local coffee boss. Relatively few Orokaiva were literate (among the Asigi there were none) though it may have been possible to have made equal payments to all persons. However, as the community was unable to enforce equal work this was not feasible. Had there been a sufficient standard of literacy it may have been possible to operate on co-operative rather than communal lines (i.e. making payment in terms of work contributed) but in fact few people had the necessary degree of literacy and almost none had any knowledge of book-keeping.

461 [466] [433] Problems of motivation: The Orokaiva were never willing participants in any of the communal schemes (with the exception of rice growing in 1949). Some of them may have begun some of the projects willingly, but continued operation was only achieved by force. The money incentive was quite inadequate: most of the schemes produced no income at all, and those that did gave less (in cash and kind) than employment elsewhere. As already noted in the section on work organization, there was no social incentive to continued production.

241 It has been suggested that the pre-war community projects were merited in that they introduced the people to the

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(a) may be distributed in kind by the Government among the villagers ...

(b) may be sold by the Government on account of the villagers ...

(c) may be purchased by the Government from the villagers ...

423 9. The remainder of the annual produce of each native plantation ... shall be the property of the Crown".

466 Native Plantations Regulations 1926, made under the above ordinance, prescribed that statutory workers had to work sixty days per year on their plantation. It also provided that "supervision and regulating native plantations and the cultivation thereof" was vested in the Director of Native Taxation.

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434 Order in Council of 20.9.1926 made the following provisions for the distribution of the villagers' share of income derived from native plantations:

"1. That each one-half or other proportion of each year's produce which is the property of native villagers ... shall be divided among the statutory workers and voluntary workers in the proportions that the number of days which each of them respectively has worked during the year bears to the aggregate number of days which all of them have worked on the native plantation in the cultivation thereof ....

Provided that where any statutory worker (who has by death or age ceased to be such) or where any voluntary worker (who has ceased to be such or has died) has previously worked on a native plantation for any time during any year during which the prescribed plant cultivated thereon has not come into bearing or is unproductive then he (or, in case of his death, his widow, or in case of her death, his child or children whilst under the age or apparent age of sixteen years) shall be entitled to receive

during the first productive year of the native plantation such part of the produce thereof as is the property of the villagers as the proportion which the number of hours he worked (in his first year of work) whilst the native plantation was unproductive bears towards the total number of hours which all statutory workers and voluntary workers worked in that year and so on yearly mutatis mutandis until he (or his widow or children as the case may be) has received such part of the produce in respect of each unproductive year he worked on such native plantation. 465 466 434

2. That instead of allotting the proportion of the annual produce of a native plantation in the manner set out in the proviso to Paragraph 1 hereof the nearest Resident Magistrate ... may be required by the Director of Native Taxation to confer with the villagers in their village and ascertain what other scheme of allotment of such annual produce they themselves consider to be preferable .... The Magistrate shall report the result of such conference to the Director who shall forward it with any observations he desires to make to the Lieutenant-Governor who may approve the scheme preferred by the villagers with or without modification whereupon that scheme of allotment as approved shall be followed in relation to such annual produce instead of the scheme ordered in the said proviso. 241 657

Officers to be instructed to adopt 2 when practicable."

Native Plantations (Papua) Ordinance 1952 provided that the villagers would own the whole of the produce of the plantation instead of half as formerly. This ordinance also did away with the earlier requirement that villagers work 60 days per year on the plantation, and cancelled the provision whereby persons who worked on plantations for two months were exempt from tax. 657 [423] [466] [651]

Appendix F

The Orokaiva villager's experience of cash cropping

241 177 [114]

While the writer was conducting research into communal plantations in some villages, an assistant, Mr. Edric Eupu, visited others. The following brief extracts from two of his preliminary reports indicate the natuve of the villager's experience of cash cropping, and help to explain the current lack of enthusiasm on the part of many Orokaiva for further experiments.

Ahora Communal Garden

Before the war there were four cash crops planted at Ahora: coconut, cotton, cocoa and coffee. The coconut was planted on two clans' land. The names of the two clans were Huruba and Gambe. There were three villages took part in the work. The names of the villages and clans who took part in the work were ....

245 [258]

They planted coconuts but did not make any copra. [There was no market for it at the time]. The coconut was ready to make copra, but the Government officer at Buna told the people to plant the cotton. The cotton was planted on Gambe clan's land ..... The people worked one year for the cotton without pay .... When the cotton was ready .... they picked it and took it to Buna (government station) .... and they got paid. The pay was 1/- for each man in the three villages for the work they had done for the cotton. After they got the pay the work on the cotton stopped.

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Then government told the villagers to plant the cocoa and they planted. It was planted on Gambe clan's land. The cocoa bore and they took the pods to Buna. Government paid for the pods [but the pay was insufficient] .... Then the coffee was planted on Huruba clan's land .... The people used to work every day .... The pay for the coffee was about 5/- to every man each year. While they were still doing this the war came. After that they did not work until Mt. Lamington erupted.

[465] [133]

Hamburata Communal Garden

Before the war there were four cash crops planted at Hamburata: rice, coconut, palm oil and coffee. The rice was planted on Atupa clan's land. Five villages took part in the work .... There were 29 clans .... The villagers worked for the rice for one year without any pay. The rice was harvested in bags .... The people brought the bags of rice to Buna but the government did not pay them for the work they did on the rice. They worked for the rice for one year only ....

The second crop planted at Hamburata was coconut. The coconut was planted on land of Atupa clan .... The coconut plants were still young when the villagers were told by the government to plant another crop. The crop was palm oil .... The palms were planted on Haumepa clan's land. The villagers planted the oil palm and looked after them for one year and the government told the people to plant another crop. The other crop was coffee.

The coffee was planted on Seharipa clan's land .... They worked every day .... They got pay once in every year. The government officers used to come to the village. The government used to send police to the village to look after the people to work on the coffee .... When the war was near the government did not send the police to the village for this work. After that all the people in the village stopped work .... After the war they did not work on the plantation until the Mt Lamington eruption. The coffee was near the Ambogo river so the river was flooded and washed the plantation away ....

universally small and there is no evidence to suggest that any village producers are employing labour to increase production.[1]

Monetary investment at the village level is low and there are no motor vehicles owned by individuals or groups of subsistence villagers,[2] although a number of villages now possess copra driers and coffee pulping machines.

The foregoing data suggest three main factors, largely unique to the sub-district, which may explain this situation.

(i) Labour shortages. Since pacification there have been repeated references to a high proportion of the adult male labour force being absent from their villages. Humphries (1923:203) refers to the Kumusi district being a 'famous recruiting-ground for plantation labourers' at the time of the first world war. Patrol reports after the second world war make periodic references to shortages of manpower in the villages and suggest that the regulation maximum of 30 per cent absent was at times exceeded (e.g. Higaturu 1-1543/44). The establishment of plantations under the ex-servicemen's credit scheme attracted much local labour at a time when returns from wage labour were considerably higher than those from cash cropping. Many Orokaiva still prefer wage labour to commercial agriculture as a source of cash.

(ii) Consequences of the disasters. The effects of the war and the volcanic eruption served to accentuate the instability of settlement and fragmentation of groups. Resettlement after the eruption took several years in some cases and is likely to have deterred interest in planting commercial trees, at least in the directly affected area, which was the most densely settled part of the Orokaiva region. The findings quoted earlier[3] suggest that the initial Orokaiva adaption to the volcanic disaster was more active

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[1] Since our survey, one Inonda man has taken a job as a driver in Popondetta and employs a labourer at $3 per week to maintain his food gardens. For a description of four Orokaiva entrepreneurs with large holdings of cash crops see Crocombe 1967.

[2] With the single exception of the indigenous ex-servicemen settlers, several of whom own vehicles; imported foodstuffs comprise a significant element of their diet and considerable use is made of outside labour, commonly kinsmen. Payment, however, is often nominal or in kind.

[3] See p.16.

A.[See Category 731, p.16--Aaslyn]

are supplied by villages within two or three miles of the township whereas the meat and fish may come from much further afield, since their weight/value ratios are much higher than for vegetables. One pound of pigmeat sells for 10c - the price of four taros averaging eight pounds weight. Prices in the markets are standardised and not dependent on supply or demand. Those who sell meat or fish can earn worthwhile sums, since a wallaby may fetch $4 but, in general, marketing is a significant source of income only for people from the less densely-settled areas or the coast where fish or wild game are plentiful.

(iii) Wage employment. Several categories of wage employment are available to villagers from time to time. The construction of new all-weather roads within the sub-district has recently increased the opportunities for temporary employment as unskilled labour.[1]

The Administration frequently makes contracts for the supply of timber or the erection of buildings from local materials and both Sivepe and Inonda profited by these during the survey period. The contract may be made with an individual, who pays the others from the proceeds, or a group.

There are some opportunities for casual employment on plantations, but most planters prefer to employ workers from outside the Orokaiva area because they are less likely to be simultaneously involved in subsistence tasks and traditional obligations. Moreover, such work is not popular with the Orokaiva, who prefer to work for relatives holding blocks under the ex-servicemen's settlement scheme at Sangara, Isavene or Girua. Individuals or whole families may stay with relatives or friends in this way, sometimes for several months. No formal agreement is entered into and the villagers may work only intermittently, in return for their keep and, at the end, a sum of money and additional payment in kind (tinned meat, rice, sugar, etc.). In some cases, however, regular payment is made at the official casual rate of $3 a week. Work of this kind is popular and during the survey there was almost always at least one person temporarily absent from Sivepe visiting or working for settlers. At Inonda, it was possible to work for settlers on the Girua blocks while resident in the village.

Anglican mission stations frequently employ school-leavers as 'medical orderlies' and 'nurses' in their clinics and hospitals. Standard IV or V education is required but the salary is normally only $1 a month and few adults are involved.

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[1] This applied to villages between Popondetta and Inonda when the road to Oro Bay was improved in 1963-64, and in 1964 work began on the realignment and improvement of the Popondetta-Kokoda road, which passes through Saiho census division within three miles of Sivepe.

and two walked over the Owen Stanleys to Port Moresby in search of work. Two of the remaining three are still at school at Sasembata, leaving only Rodney Gill at home. The fact that he has not already left probably reflects some latent sense of obligation towards his parents. [512] [461]

After completing standard 4 at Sasembata, Rodney Gill went to stay with his married sister near Port Moresby for several months but he has never been employed outside the village. Nevertheless, he is frequently away for several weeks at a time, particularly at Sangara. Even during the survey period he was absent on 17.9 per cent of potential survey days, or 34 days in all. During 22 of these he was on an unbroken visit to Sangara assisting a settler construct a house, for which he received $6 and his keep.

Two months after returning to Sivepe he obtained work at Sasembata mission station, helping to erect new class-rooms for a salary of 80c per month. Disillusioned by the small wage he left after three months; nevertheless this work was the most important category in his total activity pattern. Since his parents have no cash crops and Rodney Gill has made no attempt to establish his own, the little cash cropping he does, 0.4 hours per week, is confined to assisting his brother Cecil King with his coffee. [464] [465]

Rodney Gill spends only 32 per cent of his time on productive subsistence tasks, compared with the sample mean of 65 per cent, and his contribution to subsistence gardening is particularly slight. Like other youths, he prefers to spend his time hunting and fishing, and for him other subsistence food production is the main subsistence activity. During the survey Rodney Gill rebuilt, almost single-handed, the single men's house in which he sleeps and also gave Cecil considerable assistance in rebuilding his house. [883]

In general the productive tasks available in the village which appeal most to young men are those which occur irregularly or which can be done on impulse, have an important recreational aspect and have associated with them obvious shows of skill or strength. Their most popular leisure pursuits are parties and dancing to guitars. Rodney Gill spends more time fulfilling social obligations than any of the other individuals considered - 6.9 hours a week - yet 76 per cent of this was attending parties. Although most youths seldom have much money to spend on food and alcohol at these gatherings, the guitar music, singing and dancing pursued unrelentingly through the night appeal to them. Modelled as they are on expatriate festivities, and given an element of inter-village rivalry with [517] [461] [533] [535] [177] [578]

178 there are those indigenes who have moved temporarily or permanently away from the village economy - to take up blocks of land as ex-166 servicemen settlers at Sangara or to find employment locally or in one of the main urban centres. With these people personal contact in economic relations persists.

166 Most of the resettlement blocks are less than five years old and still being developed. The settlers remain therefore partly [434] subsistence-oriented and, with only a limited return from cash crops, their incomes are small. Among the Orokaiva contacts with kin are sustained since many live within a day's walk of their home [465] villages. Most of those working within the District are employed on a casual basis for salaries of less than $4 per month from which, supplemented by rations, they derive all their sustenance, although plantation labourers frequently establish small gardens of their own. Again regular contact is maintained between them and their [434] home village, or new links are forged, as between mission employees and neighbouring villagers. Most of the wage earners resident outside the District are permanent employees of the Administration with larger incomes than any members of the previous groups - two young men in Port Moresby were earning $9.35 and $8.27 each per week. For these people visits to the village are restricted to bi-annual leave but contact is maintained through correspondence and remitting gifts.

437 Table 10:15 details the movement of goods and services between the sample and the various groups. As might be expected, virtually all (96 per cent) of the subsistence produce acquired by the sample originates from villagers. Of produce disposed only 73 per cent is directed to villagers and over 3,000 lbs (21 per cent) go to organisations. In fact two-thirds of the latter was consumed by the researchers; however, a significant quantity is purchased by the external agencies. The movement of certain items assumes a rather [438] different pattern in reflecting the needs and circumstances of the several groups. Virtually all the lime acquired is obtained through local wage earners or Saiho market, and all the fish through hawkers from the coast or, again, through the market. Similarly areca is widely distributed, 13 per cent of disposals going to local wage earners and 11 per cent to the market. While the circulation of such goods is insignificant in relation to the total volume of produce, the dispersal of kin over a wide area facilitates the movement of locally scarce resources. A small but comprehensive range of subsistence produce is disposed to local wage earners, reflecting the felt need among such people to supplement their restricted diet.

The exchange of labour services is, effectively, restricted to subsistence villagers, with physical separation and distinctive work patterns precluding any interaction with the other socio-economic categories. Although villagers do give considerable assistance to settlers on their blocks, this involves lengthy

[TEXT CONTINUED ON PAGE 215]

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The inclusion of cash in bride-wealth is now widespread in Papua-New Guinea. Before cash was introduced, ornaments made from shells, pigs' tusks, dogs' teeth, animal fur, etc., and feather head-dresses, household utensils, pigs and food were commonly exchanged for brides in most, if not all, parts of the country. These things are still given in the majority of bride-wealth exchanges, even when the people consider cash the most important component. Bride-wealth is usually exchanged between two groups, one associated with the bride and the other with the groom, with the result that a considerable number of people is associated with any one exchange.[1]

We do not know the volume of cash exchanged annually in bride-wealth in the country nor the rate at which this volume is changing, but the information available suggests that a significant proportion of the cash in the indigenous sector of the economy is involved. For example, in Manusbada village near Port Moresby (where the legal minimum cash wage is a little over $300 per annum) bride-wealth including more than $2000 in cash has been paid for a single marriage. In many rural areas, the ratio of cash in marriage payments to cash incomes is also high. In a Siane village in the Eastern Highlands, where the average annual cash income per household in 1965 was less than $100, I counted $240 cash in one bride-wealth exchange and $180 in another.

There is insufficient information to permit analysis of the implications which certain practices in the indigenous sector have for the growth and functioning of the cash economy of Papua-New Guinea. These practices include bride-wealth exchanges, cash gift exchanges, gambling and hoarding. They may be beneficial to economic growth in that they may provide incentives to produce goods and services for sale. Also they may facilitate cash

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[1] The collection of data for this paper was made possible by the generous co-operation of numerous people from Inonda and nearby villages, especially Stephen Oriri and Jack Umbarapa. Dr R.G. Crocombe kindly assisted in the preparation of the report; Mr C. Burau explained marriage customs among the Orokaiva; and Miss P. Richardson, Mr M. Rimoldi and Mr P. Krinks gave helpful suggestions for revision.

512 461 241 Owing to their employment, the paid workers were able to spend less time on food production, and the average area of food garden was less (per consumption unit)(1) in households where the adult males had paid employment than in those where they did not. The three households wherein the only man had paid work had an average of 0.72 acres under cultivation per consumption unit, the two households wherein the only man did not have paid work had an average of 1.66 acres under cultivation per consumption unit, and the three households containing two men (in each case one working and one not) had an average of 0.79 acres per consumption unit.(2) Food intake was maintained partly by the purchase of store foods, particularly rice. Moreover, the wives of paid workers spent more time than usual in subsistence production, and concentrated more than the wives of other men on harvesting for current use more than [L464] cultivation for future use. Planting is not maintained at the normal level when paid work is available, but as the work is casual this has no serious effects (for extra cultivation is done [L465] when paid work is no longer available). The present pay-rate of £1.10.0 for a 40 hour week is not sufficient to feed a family from store foods alone, so that continuous work at these rates would probably result in a decline in living standards.(3)

512 461 Men who are engaged in paid work still engage to some extent in other types of productive work. The main substitution is not paid work for other productive work, but paid work for non-productive occupations. This is illustrated by Diagram 2 which compares the activities of paid workers with those of all men for the whole period.

The amount of time spent on social obligations is probably somewhat higher than usual owing to the death men-

[125]

(1) Any person 10 years of age or over was rated as one consumption unit, children 4 - 9 as half, and infants 0 - 4 as one quarter. Temporary visitors were excluded.

(2) The average for the households with two adults was reduced by the fact that in two cases the men remaining at home were either ageing or suffering from long-term illness.

(3) The most reliable indicator of nutritional requirements is the rations scale in the Native Labour Ordinance 1958. This ordinance prescribes minimum quantities of foodstuffs required for indigenous workers and their dependants. The retail cost of the supplies listed is approximately £1.3.0 per week for a single man or £2.19.0 for husband, wife and three children. These prices are for food only.

[TEXT CONTINUED ON PAGE 68]

245 half acres of coffee or cocoa. This would yield no income for
494 the first four years and a maximum of £100 per year thereafter at current prices. This assumes an absence of land problems and crop disease. Even so, the prospect must be heavily discounted because of its uncertainty. Wage labour is now available
[460] to a limited extent at a rate of £150 per year in town areas and
[465] about £75 per year in rural areas.(1) At the time the coffee was planted, paid employment was scarcer and wages much lower.

411 Capital: Almost no capital is used in primary pro-
245 duction in Inonda. The few tools needed for small scale production are easily acquired from current income, the land is not an
[654] item involving monetary cost, coffee seeds are available from neighbouring gardens and cocoa pods are supplied by the De-
[494] partment of Agriculture at nominal cost. One man in a neighbouring village has a coffee huller in which the Inonda people have small shares, but as the Orokaiva Coffee Growers Society (to which the Inonda growers belong) provides for all other processing, there is no need for any other equipment in the villages. Although the introduction of capital may increase output, considerable increases in output are possible without it, and capital cannot be regarded as a serious limiting factor in Inonda cash cropping at this stage.

164 Health: During the period of the survey about 7% of
461 time was accounted for by sickness and caring for the sick, but details of sickness were not recorded for those who were in mourning in their houses. The total for the period is estimated at 10% of all time accounted for. From superficial enquiries malaria seems to be the main cause of illness but other common ailments seen during our stay were filariasis, gastro-enteritis and influenza. The suitability of the diet for sustained hard work is not known, though it was noticed that men seldom work two days in succession on heavy labour like bush clearing (though they performed regular heavy work for wages). On several occasions when the nights were particularly cold the people got up shortly after midnight and sat around fires for the rest of the night to

[466] (1) Indentured labour is paid less, but relatively few Orokaiva are prepared to accept
[511] indenture. Direct comparison of gross incomes from cash cropping as against urban employment ignores the fact that food and housing costs are much higher in towns.

Even those entrepreneurs who engaged relatives were not in favour of doing so, and none hired unrelated members of the same village. The traditional complex of relationships within the village tends to undermine the authority of a local employer, and this makes it difficult for entrepreneurs to enforce their orders. Wherever possible, they hire workers whose contact with the village in which the crop or store is located is minimal. They are usually hired as short-term casual labour on cash crops and are rarely employed in the stores. The employer-employee relationship has no traditional precedent and entrepreneurs try to follow their conception of a European model.

463 472 466 464 571 602 [777]

Table 11

No. of co-operating adult male kin

A	1	E	4	I	2
B	1	F	1	J	2
C	3	G	4	K	3
D	4	H	2	L	3
Average	2.25		2.75		2.5

Table 12

Labour engaged by entrepreneurs to help with cash crops

463 472 464 466 465

Entrepreneur	Labour: Extended family or siblings — No.	Period	Payment	Non-relatives from same village	Non-relatives from different village — No.	Period	Payment
A	-			-	1 1	1 month 2 months	$3/month and food - do -
B	-			-	-		
C	3	occasional	50c per week	-	-		
D	4	6 months establishing	food	-	-		
E	4	occasional	food and clothing	-	4	establishment	$4 per fortnight
F	-	previous casual help	food, etc.	-	-		
G	4	occasional	store goods, food and pigs	-	-		
H	-			-	1 1	1 month 3 months	$4 per month
I	2	occasional	food and clothing	-	-		
J	1	regular	food, no cash yet	-	-		
K	2	occasional	food, etc.	-	1	occasional	$1.50 per fortnight
L	3	short period	$2.50 per week	used to employ 3, abandoned as unsatisfactory.	3	occasional	$2.50 per week

463 The five subjects who had hired labourers who were not related
472 to them all paid cash wages. A and H have received $1,500 govern-
464 ment loans to develop their blocks and have thus had the capital
426 to pay for labour. They have not relied on kinship assistance at
657 all. The loan has been an effective substitute for kin ties. L derives the capital necessary to hire labour from her trade store.

463 It will be noted that all non-relatives are paid in cash, but
472 most relatives are paid in kind. Most entrepreneurs are still dependent on the help of relatives, as they do not have the cash to pay hired labour, and are thus forced, willingly or not, to
465 exploit their kinship ties.

464 Property

602 Land and cash crops. Most of the twelve subjects did not have any records of cash crop production or sales, so it was impossible
463 to calculate their success in cash-cropping according to these two
472 criteria. For this reason their cash-cropping activity has been assessed in terms of the number of economic trees each has planted.

423 Ten of the twelve entrepreneurs have cash crops, and another has
245 cleared land for 500 coffee trees. The following table shows that the most successful entrepreneurs have the fewest cash crops. The
[426 largest cash croppers (A, D and H) have leases of government land
427 and government development loans of $1,500, but even when they are
657] omitted the proportions between the three groups remain similar.

Table 13

Commercial trees owned by each entrepreneur*

Entrepreneur	Coffee	Coconut	Cocoa	Total economic trees	Title to land	Years since cash-cropping began	Average trees
A	100	-	1,085	1,185	L	3	
B	-	-	-	-	-	-	
C	334	88	-	422	C	?	702
D	-	-	1,200	1,200	L	4	
E	1,600	11	-	1,611	C	20	
F	300	46	100	446	C	9	
G	388	52	-	440	C	7	1,800
H	-	-	4,702	4,702	L	4	
I	-	170	200	370	C	11	
J	intends to plant	-	-	-	C	-	
K	150	-	-	150	C	9	168
L	150	-	-	150	C	10	

* Coconut and other trees used for home consumption only have been excluded.

657 man since tenure conversion was introduced. It suggests that in
423 situations of stress, as when sorcery is feared, traditional tenure patterns may take precedence over the newly introduced system.

Several people mentioned that they will in future share the proceeds from their rubber with non-blockholding kinsmen, but most said they would not.

Inheritance of converted land

657 In law blockholders may depart from the traditional pattern of
423 inheritance when disposing of their land. As far as could be
428 ascertained, most of the Ombi-Tara people wish to continue the traditional Orokaiva inheritance pattern, under which the first
[178] son generally has some precedence. The first son is not, however, the sole owner but rather the nominal trustee of the land for all sons. If the landowner has no sons, his daughters may keep the land in trust for their sons and in some cases the daughter's husband may also acquire some rights.

Several people intend to pass their blocks to the first son only and expect any other sons either to take up another block on what is now clan land, or to gain wage employment in an urban area.

Work organisation

657 The time spent in Ombi was too short to enable any conclusions
423 to be drawn about the effects of conversion on work organisation,
182 but a few general points may be made. There was no set routine in
512 the sense of particular days being set aside for particular kinds of work. A number of people reported that Wednesdays and Fridays are set aside for Mission and Council work when required. During our stay no Mission work was done and Council work was done only on the first Friday, when most of the men went to a village two miles away to cut the grass around the Administration school, due to open the following week. Gambling occupied many people for much of Saturday and Sunday but others carried out normal work in the gardens on these days.

657 Husbands and wives worked together on food and cash crops, but
423 I am unable to estimate whether husbands work more on cash crops
182 and wives more on food crops as has been observed at times elsewhere.
[462]

[464] Five men were employed on maintenance work on the Popondetta-
[465] Kokoda road near Ombi for the full period of our stay, receiving $6.42 a fortnight. The need for cash to pay the Council tax and the Mission jubilee contribution led five others to work on road maintenance during the final week of our stay. Although working a thirty to forty hour week, the five longer term roadworkers have planted an average of 410 rubber seedlings each which is greater than the average of 346 seedlings for all Ombi-Tara blockholders.

177 concepts drawn from the scene of world affairs. While among the
829 Orokaiva, I heard talk about Vietnam, Indonesia, Africa, India. The
political orientation displayed was a mild kind of nationalism, and
[203] a sense of closeness to newly independent non-white states. But the
information, derived from radio broadcasts and speeches by councillors,
introduced an acculturative kind of perspective. Its dissemination is
being actively encouraged by the Australian authorities.

465 Use of money: Before the eruption, money played a very minor role
[464] in village life. It was earned by men who were away for limited
periods working on plantations. Money wages on plantations were, and
are, extremely low; wages for agreement labour in 1962 were, for
instance, $39 per annum for the first year of which $12 is paid out
in monthly installments and the rest at the end of the year. In the
second year, the rate rose to $45.50 p.a. (Howlett, 1965) Urban wages
are a great deal higher than this; most Sivepa men who were absent
on employment worked on urban jobs. At the same time, a regular
income was derived from coffee.

464 Sivepa men were simply not interested in jobs at plantation
rates of pay, nor were they interested in "carrying" jobs for the
435 government even though wages in that case were higher. They were also
438 indifferent to selling their garden products on the Saiho and Popondetta
markets, as there were frequent gluts, prices were low and carrying
goods to market was an unduly arduous task.

436 Money was used largely to buy goods in the luxury rather than
511 the subsistence sphere. Money was essential for payment of taxes
and for a minimum of clothes, often acquired cheaply at jumble sales.
Otherwise, it was used to buy tobacco, food for feasts, kerosene
mainly used for feasting occasions, cartridges for hunting, again for
feasts. Among the larger purchases made were radios, pressure lamps,
bicycles, tools; all these, however, could never be paid for with
current income. One had to depend on special windfalls: a gift from
459 a relative in town, a bride price. Money was not only for spending,
556 however; it was also for saving. I shall refer to the organisation
of corporate saving later; in addition a number of Sivepa men had
savings, of the order of $10-$20, sometimes more, hidden away. This
money was kept for special occasions, but in addition, the very fact
of possessing it was regarded as important. I was once told that
Europeans were powerful because they had money; the Orokaiva could
get power only if they too possessed savings.

436 If money was definitely highly valued, it was only to a limited
437 extent regarded as a standard of value. If we accept some model such
as was suggested by Salisbury (1962), we may say that the Orokaiva
have three spheres of exchange: a subsistence, luxury and ritual
sphere, while bank notes are used for special, often ritual occasions.
[461] In the acquisition of luxury goods of any kind, including money, the
Orokaiva tend to weigh the benefits gained by them against their cost
in time and unpleasantness and against the benefits that can be gained
from other investments. Money is, in general, wanted only if it can

191 experiences. The problem remains how ideas bearing on social and
[871] economic development can be systematically communicated. When I asked Orokaiva people what language they thought ought to be made official after independence is granted, English was hardly ever suggested. Some said Motu, others Pidgin. I was impressed, however, with the meticulous care the Orokaiva bestow upon their own vernacular.
212 Most of my informants could help me to get Orokaiva texts spelled
124 correctly (and their advice hardly ever conflicted); they were most precise about correcting my grammar and would laugh irrepressibly when a man made a grammatical slip in a speech recorded on tape--this was
121 a joke for days. I would therefore agree with Wurm that a language such as Orokaiva (spoken by at least 25,000) should be used for literacy work and for elementary education.

799 Teachers are trained both in the mission and the government
875 system, but the mission system is primarily aimed at training in Bible knowledge, religious doctrine and Christian values. In the early years of the mission any promising pupil, with two or more years of elementary schooling, might be chosen for training as a mission teacher. Certainly he would get some coaching in how to teach school, but the emphasis was above all religious. More recently, a number of courses were set up by government and mission teachers were encouraged to enter for such courses. The A course is open to men with a Standard 6 education and takes one year. The B course is open to men with a Form 2 education and takes two years. The administration insists on an A certificate as a minimum qualification; in the Northern District, new appointees were usually expected to have a B certificate. The mission is less fortunate; in 1966 in the Northern District, only 97 out of 274 mission teachers had either an A or a B certificate. Out of the Sasembata staff of 12, five were trained; out of the Hohota staff of four, one was trained.

875 The educational qualifications of the teachers are one more
191 reason why it is hard to teach with English as the language of instruction; most of these teachers speak little English themselves. English is their third-best language (next to vernacular and lingua franca) and most of them, even if they come from other districts, will still have more command of Orokaiva and Motu than of English. Many of those at Sasembata came from the Coastal district so that their vernacular was not Orokaiva, but a tongue closely akin to Orokaiva. Those who meet their pupils outside school would not speak English to them then, this being the least effective way they would have of communicating with each other.

875 Teachers' salaries are a subject that has continued to puzzle
465 me. Government teachers are paid according to a scale the bottom of which, in 1965, was $480 per annum. The mission pays $4 per month to Papuan teachers and $12 per month to expatriate teachers. In addition all mission teachers receive free housing, some gardening land to grow taro, occasional distribution of fringe benefits, such as Christmas gifts of used clothing from Australian supporters of the mission. In

spite of this vast differential, the mission continues to recruit certificated teachers who are qualified for government jobs. These men live on the mission stations with their families. The mysterious aspect of the salary question was the payment by the government of a grant-in-aid to the mission in respect of all mission teachers who held A course certificates or better. The amount payable ranged from $240 per annum to $1000 per annum according to qualifications and skin colour, but in all cases the government paid the mission in subsidy far more than the mission paid the teachers. The only explanation of the disparity I could get was that the Bishop had suggested and the teachers had agreed that all mission teachers work equally hard and well and should be paid the same. Thus, the money received from the government was supposedly shared among all teachers--certificated or not--and the government is apparently not concerned how the mission spends the grants-in-aid.

Mission schools are inspected by departmental officers and receive classroom materials on the same basis as Administration schools. Grants-in-aid are paid to missions for the maintenance of students at a boarding school. There is provision for Local Government Councils to provide school facilities over and above the government minimum standard, and receive government subsidy for these, but this provision was little used in the Northern District. Though a few of the school texts have been prepared by the mission, most materials have been supplied by the Department of Education. These materials tend to be class sets of graded school text books in the basic subjects, English, Mathematics and Social Studies. Little reading material is available over and above basic texts. Such curriculum enrichment as there is comes mostly from the educational broadcasts which are frequent and produced with great care. In view of the limited training of most teachers, the value of these radio lessons is considerable. In 1965, 38 broadcasts per week were available to school children.

In 1967, the government brought in an education tax which was expected to be levied by school principals. The various missions of the Territory were disturbed about this demand, as it would turn them into collection agents for the government. Furthermore, the missions knew the fallacy of the argument on which the government relied for the defence of this tax. It was not true, as the government alleged, that Papuans passively accept education as a handout and feel no obligation to contribute to their children's school education. Orokaiva parents, and notably those of Sivepo, are constantly making substantial contributions. The head teacher at Ssembata told me that in 1966-67 he had received $300 in financial contributions as well as a great deal of labour assistance for the building of new classrooms, new teacher's residences, the hospital, etc. and the building materials necessary for these projects including sago thatch and blackpalm flooring--both of them scarce materials requiring a good deal of labour as well. These contributions if calculated in financial terms would come to a good deal more than the tax of $1 per child the head teacher was

184 The difference in pattern between the two villages may well be
197 explainable by the influence of the improved schooling and the close contact with the mission station found in Sivepa, in common with many of the other resettlement villages. These improved facilities may to some extent be regarded as social consequences of the eruption, as they were developed in the resettlement villages in the wake of resettlement to replace the earlier facilities at Sangara.

434 Money income has risen rapidly since the war. About the time
184 of the eruption, six of the present inhabitants of Sivepa were away on jobs outside the village. Not only are far more Sivepa people absent today on wage work, but the village itself has a steady income. At the time of Rimoldi's study, his sample was said to have spent annually $410 while its income for 1962 totalled $328 or $28 per household. Today this has risen greatly; the 14 coffee gardens, with over 4,000 trees, produced some 6,000 pounds of coffee, worth in all about $1,000; gifts from absent wage-earners over the year totalled at least $500 and other income (paid work, sale of products, etc.) at least $200. This makes up a minimal total of $1,700 or an average of $60 per household. I would not be surprised if actual total income was as high as $2,000 but it is very hard to obtain reliable facts. There is no doubt, however, that the coffee gardens have made Sivepa substantially wealthier, while in Inonda only the government driver has substantially improved his position since 1962, when Inonda's average household income from paid work, produce and gifts was
● [465] $33 p.a. (Crocombe and Hogbin, p. 53). The government driver's regular salary of about $700 p.a. stands out in both villages.

TABLE 12

REVISED ESTIMATES OF HIGATURU LOCAL GOVERNMENT COUNCIL FOR JULY 1966--JUNE 1967 (ABRIDGED)

Revenues		Expenditure	
Tax: 2000 males	$16,000	**A. Personal Emolument**	
1000 females	1,000	Council President	$ 156
Truck hire	13,000	Council Vice-President	108
Aid Post Orderlies Subsidy	1,250	Councillors	1,560
Water Supply Subsidy	3,320	Exec., Fin. Ctee	108
Aid Post Subsidy	240	Council Clerk	1,170
Adult Education Subsidy	780	Messenger	390
Miscellaneous	2,900	Landrover Driver	500
TOTAL	$38,490	Truck Drivers	1,450
		Agric. Fieldworker	234
		Market Manager	260
		Aid Post Orderlies	2,500
		Health Worker	256
		TOTAL	$ 8,692
		B. Revenue Expenditure	
		Council Administration	$ 1,000
		Transport	5,000
		Drugs	720
		Adult Education	780
		Other Items	1,686
		TOTAL	$ 9,186
		C. Capital Expenditure	
		Drivers' houses (2)	$ 2,200
		Council Staff House	800
		Council House Furniture	500
		Market Building	1,500
		Staff, House, Health Personnel	800
		Water Supplies (16 villages)	6,565
		Clinics (3 Villages)	900
		Roading (3 Projects)	6,070
		Other Items	2,099
		TOTAL	$21,434
		GRAND TOTAL	$39,212

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